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who gives (*e.g.*, p. 141) a later date than Prof. Bickell's argument requires. Still, with all these cautions, Prof. Bickell's work is very suggestive, and is, doubtless, on the right track. Jews may well be interested to know that not alone do they worship the same God as Christians, but essentially in the same words.

Prof. Bickell's work was done well. Scarcely the same can be said of the translator's. The exact object of his introduction scarcely transpires during the course of it, and his translation is full of misunderstandings in all that relates to matters Judaical. "Oster Haggada" is not "Eastern Haggada" (p. 119); "Rabban Gamabel" and "Rabbi Torson" (p. 135) are unknown to history. It was not at Gamabel's feet that Paul sat. "Sipri" (p. 125) is a new addition to Midrashic literature. "Arhith" (p. 151), "puttim" (p. 144), "Beth Midras" (p. 22), are curious forms of *Arbith*, *piutim*, and *Midrash*; and, as Prof. Bickell makes so much of the *Afikoman* as representing the Communion wafer, Mr. Skene might have avoided calling it *Asikoman* in the three passages where it occurs (pp. 117, 122, 139). Nor are the misprints confined to Jewish matters: the Church knows no "Poclus" (p. 44); we do not eat "lettice" (p. 134); and Prof. Bickell's admirable sketch of Syriac literature is no *Conspectus sic Syrorum literariæ* (*sic*, p. 93, note).

These last blunders may be charitably laid to the fault of the printer's reader; but the Jewish misunderstandings could have been avoided by the very simple process of applying for assistance in proof-reading to Jewish scholars who are able, from training and hereditary association, to correct such mistakes, and, I am sure, would be quite willing to do so for any works of Christian theology that are scientific, and not merely dogmatic, in their scope.

JOSEPH JACOBS.

Die Anthropomorphismen in den Thargumim (University dissertation, Strassburg), von MOSES GINSBURGER. (Braunschweig, 1891.)

IN the year 1887 Dr. Maybaum, now one of the Rabbis at Berlin, wrote a dissertation on the Anthropomorphisms and Anthropopathism in the Targum of Onkelos. Dr. Ginsburger has chosen the same subject for his doctor's dissertation, but treats it on a larger scale. He is able, according to his own opinion, to distinguish three classes of paraphrases of Anthropomorphic expressions in the Bible, viz., in the earliest Targum, in the later, and in the latest ones. That there were in existence Targums on the Pentateuch, the Haftarothe and

the book of Job before the so-called Onkelos and Jonathan Targums, cannot be doubted. Targums were read in the Synagogue after the Hebrew lessons, and the existence of one on Job is mentioned in the Talmud as having existed in the time of R. Gamaliel I. But to ascertain which passages in the present Targums are relics of an old Targum is, in our opinion, an impossibility for experienced scholars, much less for a student who only has just finished his University studies. Thus, Dr. Ginsburger's distinction between the paraphrasing of Anthropomorphisms of the early period, viz., before Onkelos and Jonathan, and of the later period, to the effect that the former paraphrases only expressions concerning the relation of God to men, whilst in the later period every expression relating to the personality of God was paraphrased, is too subtle for an unphilosophical nation like the Jews. According to our author the words *מימרא* and *ליברא* in the earliest Targums have a different meaning from that which they bear in the second period, when we find *קל מימרא*; the same would be the case with the word *שכינתא* in the early period, which becomes in the later period *שכינת יקרא*. As to the third period, there is no explanation given at all; this period comprises the Targums on the Hagiographa. Very welcome are the instances and texts from Targumic fragments to be found in the MSS. of various libraries. Dr. Ginsburger is right when he says that God remained the same in the post-exilic period as in the pre-exilic one. He says, "If God was formerly the ally of Israel, he is now the inapproachable and unreachable leader and conductor of earthly things, but always a personality, endowed with human features and activity, even with human passion and weakness." If it were not so, the anthropomorphic conceptions of the deity as depicted in the grossest way in the Talmudic literature could not be easily explained.

A. N.

Des Samaritaners Marqah Erzählung über den Tod Moses'. Nach einer Berliner Handschrift herausgegeben, übersetzt und mit Noten und Anmerkungen versehen von Dr. E. MUNK. (Berlin.)

It is gratifying to find that the Samaritan literature still finds students. Dr. Munk has chosen an interesting subject, the "Assumptio Moisis" from a novel point of view, which Marqah (who lived in the sixth century A.D.) gives in his commentary on the Pentateuch, and which is to be found in a MS. of the Berlin Library. Marqah cares little for theological or cosmological ex-